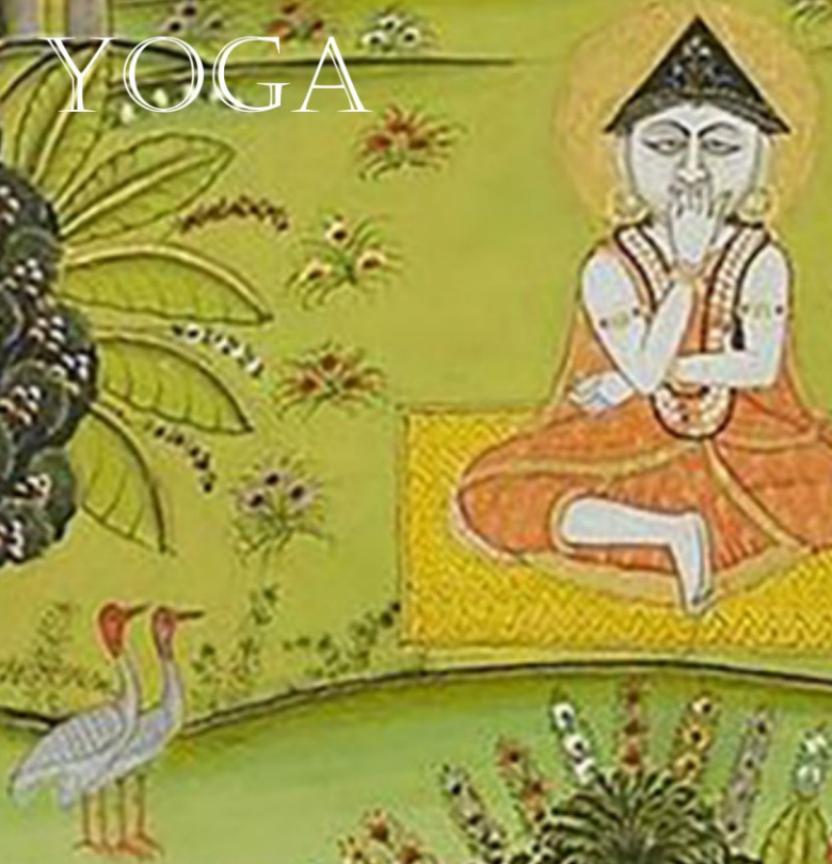


THE HIDDEN YOGA



DILIP RAJEEV

From a thousand manuscripts, here
is the essence of yoga.



The Hidden Yoga

Dilip Rajeev

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Preface

The yoga traditions have an antediluvian origin. In the sacred land of India, these traditions gave rise to great kingdoms founded on its principles. Over the ages, both the kingdoms, and the sciences that built them disappeared. Yoga itself began to be studied as everything from exercises to philosophy. None of which yielded deep results.

In this book I distill the essence of thousands of manuscripts, the essence of yoga exercises, and of yogic philosophy, outlining an ancient path, which when diligently practiced, leads to the great benefits of yoga, as health, an unaffected heart, the ability to enter divine worlds.

In the piles of words, of thousands of manuscripts, the varied opinions, descriptions of unnecessarily complex physical exercises, and philosophy distorted by later authors, among words whose meanings have eroded in the human psyche with the flow of time, lies hidden the essence of a simple science. The seal of truth is simplicity, the ancients found. And a great system of exercises in its essence reflects that simple nature.

A practical path itself, it is possible to describe in a few words. Applying it is up to the individual.

In this book I have endeavored to describe a practical path, drawn from the essence of what emerged as different schools of yoga. And in doing so, I keep the words used at a bare minimum.

Start the practice with a deeply worshipful prayer to the One. The One has been described by various names in different traditions. An ancient Indian text describes the One as surrounded by infinite Universes, In each, The One is the All Pervading Soul.

Remember that your own soul is an eternal, infinitesimal sparkle of the One.

In Yoga, seeking the One, you find your own soul. The soul is beyond Suffering. It has, inside itself, infinite Joys. And in Union with the One, the Soul goes beyond the Universe to worlds of infinite Joys.

Upon finishing your worshipful Obeisance to the One, **fill own body with the light of the One.** The light is of the feeling of brightness, and pleasure, beyond any tinge of suffering.

Visualize a bright light fill the body.

Stand up relaxed and straight,
extend the arms to each side at
shoulder level, palms facing the above, as if
to absorb the energies of the One Divine.

Turn around slowly, spinning, clockwise when
viewed from the top, four times.

The human body is not just the surface physical body. It is of multiple dimensions, and matter of deeper dimensions.

All of these bodies of an individual, are purified by purifying own 7 spinal spaces. The purified body is free of world aggregates, and thus transcends the world phenomenon.

The Pranayama opens a flow that purifies the 7 spinal spaces.

For the meditation and the pranayama **adopt a stable pose that is easy**, steadily held, and with the spine, neck, and the head in a relaxed upright position, held in a somewhat straight line, the upper body in a relaxed natural upright form.

Visualize the bright Silver Light of the One, described by some as Silver flow from Mercury, enter the top of the head, and travel down the spinal to the very bottom of the spine, and to the pelvic floor.

Visualize the sound A, as in the Sanskrit अ, as the energy travels down the body, and breathe out. Then breathe in Visualizing the light travel up to the top of the head, from the pelvic, with the sound O, औ. Repeat four times. Relax between each repetition, with a few natural deep breaths.

Practice the Pranayama with alternate nostril breathing. Breathe In through the left nostril keeping the right one closed. Hold the breath, and send the bright Silver light from the top of the head down to the pelvic floor. Send the breath out through the other nostril, that is, the right one. Again, visualizing the Silver energy fill the Spinal. The energy filling the Ida or Pingala, and travelling downward would be felt when at a stage of the work. Breathe in through the same nostril as the air were breathed out, the right nostril now. Hold the breath. Breathe out through the other nostril, the left nostril. This is one round of the Pranayama.

Use the forefinger and the thumb to alternately close the nostrils. And when the breath is held, close the two nostrils with both the fingers.

The Ida and Pingala are two channels running in an 8 shape down the spine. The Ida is cooling and connected to the left nostril. The awareness and the breath are connected. The vital breath, prana is driven by awareness and the awareness animates with the prana.

As the awareness thus enters the universe, from the soul, a spark of the One, it interacts with itself, in the form of the Ida Pingala movement, generating seven major centers of interaction and awareness forms. The highest, just above the crown is the awareness of the One. The pineal is associated with subtle reasoning, at the base of the throat with creative expression, the word, at the heart with Love, and the other centers are at the navel, the sacrum at the lower spine, and at the pelvic floor. Both upward and downward movement of energies exist at each center. A downward movement of Love energy at heart expresses itself as one way of expressed emotion, and an upward movement as a higher emotion. Both these movements are unified as One, in the energy of the One, in Yoga

The Ida and Pingala are activated by the left and right nostrils respectively. Ida is cooling and Pingala is warming.

After one such alternate nostril **Pranayama**, and the two energies get deposited at the base of the spine, use the will and imagination to **visualize the two energies spark a flame**.

Take a few deep breaths, spend 20 seconds to a minute in meditation and relaxed breathing.

Repeat this a total of four times. A pranayama and visualization, alternated with a few instants of deeply relaxed breathing.

Visualize a Silver spark from that flame
that were lit in the Pranayama. Visualize it
at the pelvic floor, the root chakra space, vocalize
inside the sound lang and direct the Mercury-Silver
bright energies of the One to the spark. The sound
lang may be repeated in succession a few times as if
driving an impulse. The sound in Sanskrit, लङ्, is
similar in pronunciation to the sound Lung of
English. Each of the beeja mantras are an
alphabetical sound followed by the sound “ng.”
The sound has been likened to the sound of a
honey bee by ancient authors.

Guide the spark in visualization to the next higher
spinal space.

Visualize the spark and energy ascend to the chakra space above at approximately the sacral. Repeat the process with the sound Wang, वङ् .

At the navel space, somewhat above the navel, manifesting on the physical body at the Solar Plexus region for some, at the Manipura, repeat the same with the sound Rang, रङ्.

At the heart the sound is Yang, यङ्, and the base of the throat Hang, हङ्, and at the Pineal it is Ong, ओङ्. At the top of the head, the crown, it is Ong, ओङ्, again.

Absorb the Spark at the top of the head, the Crown space, where the energy of the One appears, into the One. At stages where you don't directly perceive the light, visualize it in imagination. Visualize that spark absorbed into the Divine Silver Light.

Breathe deep and relax.

NOW, feeling the bright White or Silver

energy fill the root chakra space, the space of lower pelvis, the pelvic floor region, contract the muscles there while breathing in. Breathe in, drawing up the pelvic floor region, in the direction of the diaphragm region below the lungs. Hold the breath and the muscles contracted for approximately 4-10 seconds based on what is easily done. Let the breath out, breathe easily, and naturally, feeling the energy fuse with the physical body. Repeat this process 4 times.

Do the same at the navel space. Feel the bright White or Silver energy fill the navel-Solar Plexus space. Draw the navel inward into the spinal area, and contract the muscles of the abdomen there so as to lift it up toward the diaphragm. Repeat the same process as described above. Breathing in, contract the muscles. Hold the breath for 4-10 seconds. Breathe out relaxing the body, and

visualize the energies fuse with the physical body.
Repeat this process 4 times.

Now, visualize the bright White or Silver energy fill the lower neck space. Breathing in, slowly bend the neck forward, till the chin touches the chest. Stretch the neck muscles an easy bit. Hold the breath for 4-10 seconds, slowly straighten the neck, breathe out and relax. Breathe naturally a few times. Repeat this process 4 times.

Now, enter a meditative state the eyes gazing at the tip of the nose. The nasikagra mudra unions the evolved energies with the whole body. Abide in that state for around 4 minutes, additional time if desired. The Eyes are not strained, but the glance is gently on the nose tip. The position of the eyes are associated with the flow of energy in hatha yogic science.

The bright White or Silver energy is visualized at the tip of the nose, and a single pointed meditation is entered to. In deep meditation only the awareness of the Silver energy exists, and even awareness of own physical body disappears.

After finishing the previous meditation, enter into meditation at a bright White or Silver-Mercury spot of light at the root of the nose, a bit below the middle of the eyebrows. Stay in meditation for 10 to 20 minutes, further if desired, absorbed entirely into that spot. At an advanced stage, only the awareness of that bright spot exists during the meditation.

Step out of the meditation,
and relax. This finishes a
round of the yoga exercises.

The next meditation is advanced, and optional. It may be skipped till advanced stages of yoga is touched. The word Yoga means union with the One.

Chant the Gayatri Mantra four times slightly aloud, in a profound way. And then four times silently, inside.

If you are familiar with Devanagari, visualize the alphabets drawn in Silver before you chant. Fix then the Attention on a Silver Sun, inside, visualized as the One.

The Silver sun may be visualized at the heart or at the forehead space during the Gayatri mantra practice.

The Gayatri Mantra invokes the Silver Sun, the One, whose sparks are the Souls. Transcribed in English, It is “Om Bhur Bhuva Suvah, Tat Savitur Varenyam, Bhargo Devasya Dheemahi, Dhiyo Yo Nah prajodayat.” Om is a name of the One. Bhur Bhuva Suvah is the way the Universe is. Bhur is the gross, Bhuva is the Subter, and Suvah is the most subtle. Even the in the growth of plants, one finds

that the earth is taken, made subtle, and then the finest evolves out as the flowers of that plant. The entire Universe an expression from the One, OM, is Bhur Bhuva Suvah. Tat Savitur Varenyam, That which is emergent as a ray from that Bright Source. Bhargo Devasya Dhemahi, That Sun God's Splendour I meditate on. Dhiyo Yo Nah Prajodayat, May It Uplift Me to that One Origin.

Feel being absorbed into that Silver light, the whole body, Unioning with that Silver Light.

ॐ भूर् भुवः सुवः ।
तत्संवितुवरेण्यं
भर्गो देवस्यधीमहि ।
धियो यो नः
प्रचोदयात् ॥

After doing the Gayatri mantra 8 times as described, sit in meditation on a bright Silver light between the forehead. Do so starting with a few minutes, eventually touching whatever is your desired amount of time. Meditation ought not be pushed ahead with artificial effort. Nothing of a nature that strains the mind or body ought be attempted. What you put into the body, is as an offering to the light of the One inside. It ought be good, pleasurable.

Engage the day in action
emerging from own soul, sva

Dharma. That action is the path to intensifying yoga. And meditation is the path of establishing oneself when that yoga to the One is found.

Each being has a purpose, and it manifests itself as duty, inclinations to various fields of study, the want to serve the world in different ways, and so forth.

The ancient Yoga of action says one ought engage in Sva Dharma, Own Dharma, to find that Union with God, the One. There is no easy way around. Even the great meditators have touched that plane by fulfilling the being's purpose over lifetimes. When that path of good action leads to the feeling of the One God, then it is said Yoga has been touched.

With discipline engage yourself in your field of work, that emerges from inside. Own dharma is what is joyful for the soul to engage in. It is duty to oneself. Duty to own friends and family. It is the serving of the world in Joyousness.

Negative aggregates such as unnecessary anger can be removed by observing them as independent of the self.

Anything that arises in perception and disappears and thus is non-permanent is not the self.

The non-self cannot affect the self.

Any stress that accumulates during the day on one's own body is to be dissolved by relaxed deep breathing. Filling the body with the pleasureous light.

The attention may as well be kept on the One, as the breathing is done.

The yoga posture of repose, in which one lies down on the back, hands on each side of the body, slightly separate from the body, the palms facing up, the legs slightly part, the body at the greatest ease, dissolves every trace of stress from the body. Breathe deep, fill the body with the bright energies. It may be visualized, if it helps the relaxation, that the energies from the Divine are being absorbed, in the breath, through the palms, and so forth.

The food that is had ought be healthy, nourishing, uplifting for the body and the feeling. Avoiding food that is too spicy, taking more of food with greater vitality, all helps. What may be taken in large amounts and is still nourishing is good food.

It is also necessary to engage the body in outdoor activities, and games, to activate joyously the entire system. Find time during the day for study, work, games, entertainment, and deep relaxation.

By engaging in Own Dharma, and not identifying with the results, one progresses fast in yoga.

Engage in action for finding the One. Abandon the identification with the results, in identification with the One, while joyously engaging in work, knowing all souls are eternal, and a spark of the Divine. By even engaging in effort for Loved ones, one serves that spark Inside all, in own Dharma.

Thus Friendship, Love, are the greatest values to be imbibed. And through those great ideals The One, is found.

The world exists in the One,
and the One is a friend to all
beings.

If you have found the exercises beneficial, please feel free to share this eBook with your friends and family.

Dilip Rajeev

Author